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Consumer Multiculturation: Consequences of Multi-Cultural Identification for Brand Knowledge

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While there has been a sustained interest in ethnic migrants developing composite cultural identities in emerged multi-cultural contexts, considerations of identity transitions among mainstream consumers (i.e., the non-migrant, locally born majority in a given marketplace) have been so far limited to the local-global culture dichotomy. This paper argues that, in multi-cultural marketplaces, mainstream consumers are exposed to a diverse range of local, global and foreign cultural meanings and may deploy these meanings for identity construal in a more complex manner. The paper offers a conceptual framework of consumer multiculturation that a) includes foreign cultures as other discrete influences in multi-cultural marketplaces; b) constructs a more coherent conception of how, through interaction with foreign, global and local cultures, mainstream consumers' identities may diversify beyond local/global/glocal alternatives; and c) considers the impact of these transitions on consumers' perceptions, expectations of and behavioral responses to culture-based brand meanings.

Keywords: multi-cultural identities; cultural diversity and consumption; consumer brand knowledge

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Introduction

Brand meaning formation is a dynamic process in which consumers and brand managers draw from extant sociocultural discourses “to give meaning to the products they consume or sell” (Varman and Costa 2012). Consequently, there is a growing need for frameworks that integrate the sociocultural processes shaping the ‘outside-in’ perspective of brand meanings formation (brand image perceived by consumers) with the ‘inside-out’ perspective (brand identity as intended to be communicated by the company) (Schroeder 2009). This paper is concerned with advancing our understanding of how the complex cultural identity discourses in diversifying sociocultural contexts affect interpretation of brand meanings by locally born consumers (we refer to these consumers as ‘mainstream’ throughout the paper).

The culture-based meanings of brands embody the visible evidence of self-image and cultural group membership (Elliott and Wattanasuwan 1998). As identities evolve in response to contextual changes, individuals use brands to (re)discover, preserve, (re)construct and dispose of a part of identity (Kleine and Kleine 2000). Extant research identifies complex identity transitions experienced by ethnic migrants that result from interaction with multiple systems of cultural meanings, those of co-residing cultural groups as well as those introduced through media and advertising (Askegaard, Arnould, and Kjeldgaard 2005). In postmodern reality, migrants, even those of the same ethnic origin, can form identities that differ significantly by strength of identification with cultures and subcultures they interact with. Some develop multi-cultural identities, i.e., internalize two or more cultures as equally significant and accessible systems of being in a marketplace; the identities of others are uni-cultural, i.e., internalizing one culture as a core system that guides being. The diversification of cultural identity dispositions has a differential effect on the interpretation of consumption experiences and the evaluation and subsequent adoption or rejection of certain practices and

products. Multi-cultural ethnic consumers differ from uni-cultural ones in how they process advertising claims (Luna and Peracchio 2005); respond to persuasion appeals (Lau-Gesk 2003); and accept or reject brand values (Sekhon and Szmigin 2009).

However, there is growing recognition that the migrant-centric approach produces a single-sided view of identity transformations among the individuals who are exposed to multiple cultural influences (Luedicke 2011). Indeed, international marketing theory generally is concerned with wider consumer audiences than a particular ethnic segment in a given marketplace. Yet, prior studies largely reduced the considerations of how mainstream consumers (the non-migrants ‘born into’ the local majority of that marketplace) make sense of and negotiate between multiple cultural meanings, to the ‘global-local’ perspective (Kjelgaard and Askergaard 2006). Conceptions of brand country-of-origin (COO), the key informant of managerial practices for culture-based brand meaning formation, evolved in a similar vein (Varman and Costa 2012). A gap in the literature exists whereby the role of foreign culture, a construct that according to early COO studies (e.g., Alden, Steenkamp, and Batra 1999) can encapsulate meanings distinctly different from those assigned as global meanings, has been mostly omitted from conceptualizations of cultural identity discourses of mainstream consumers.

In this paper, we argue that complex identity evolution through multiple cultural experiences is a phenomenon that is equally relevant to mainstream and migrant consumer spheres if these experiences are lived by both groups in a same (given) multi-cultural marketplace. While not disputing the notion of global culture, we contest the reduction of the effects of globalization on mainstream populations to a local-global dichotomy since it 1) negates the plurality of cultural meanings that mainstream consumers are exposed to through globalization channels; and 2) leaves out the possibility that foreign cultures as distinct

ideologies may have a powerful impact on the identity and consumption of mainstream populations. For example, a native Swede married to a Chinese and living in a Swedish city hosting sizeable groups from different cultures may see their identity negotiations evolve to include particular foreign cultures that they are in continuous contact with other than (but not excluding) local (Swedish) and global cultures. We propose that composite identities developed by mainstream consumers subsequently elicit the formation of complex culture-informed consumption attitudes, behaviors and brand meanings that cannot be captured solely by the current global-local paradigm.

This paper contributes to culture-based consumer behavior and marketing literature by providing a coherent, integrative framework that unpacks the effects of multiple cultural forces in a multi-cultural marketplace on the identity development of mainstream consumers and on their brand knowledge. We consider brand knowledge as the focal construct representative of the brands' cultural meanings formation process (Keller 1993). We conceptualize a multi-cultural marketplace as a multi-dimensional environment where multiple cultural forces (local, global and foreign) converge at one point of concurrent interaction with mainstream and migrant consumers alike. We also posit that, in a multi-cultural marketplace, mainstream consumers' identities may evolve over time to internalize multiple diverse cultures. In terms of the organization of the paper, we first integrate several strands of ethnic and international marketing literature dealing with the impact of different types of cultures on identity development and consumption. In light of this synthesis, we clarify the definitions of the key types of cultural influences that may affect individual cultural identity negotiations. We then extend acculturation theory (Berry 1980) beyond immigrant groups, and develop the construct of Consumer Multiculturation which demonstrates how consumers may develop affiliations with one, two or multiple cultures,

resulting in various types of cultural identities. Applying social identity – brand image congruence theory (Reed II 2002) to Consumer Multiculturalism, we show that existing culture-based consumer behavior theories cannot satisfactorily explain all mainstream consumers' behavioral responses to the cultural meanings of brands that can emerge in a multi-cultural marketplace. Finally, we consider implications for future research on cultural identity and culture-based consumption behaviors in international marketing.

Theoretical background

Exploring the Disconnects between Existing Conceptions of Culture-Based Brand Meanings Created through Positioning and Cultural Processes in the Environment

Culture is fundamental to identity construal as it provides individuals with “the sense of the self derived from formal or informal membership in groups that impart knowledge, beliefs, values, attitudes, traditions, and ways of life” (Jameson, 2007, 200). As such, culture constitutes a coherent ideology which is 1) ‘manmade’, i.e., constructed and shared by identifiable collectives of individuals as a striving for distinctiveness from other collectives; and 2) used by individuals as frames of self-identification references to delineate acceptable and non-acceptable ideas and behaviors in this collective (Parsons, 1991). Brands have emerged as objects that materialize political, cultural and social ideologies in the environment and contribute to these ideologies' transformation (Schroeder 2009). People use brands as referents to retain, discover, try out, reject, adopt or adapt existing and new cultural aspects of identity (Askegaard 2006). Consumer response to brand meanings stems from brand knowledge, defined as cognitive and abstract brand-related information held by consumers (Keller 2003). The overall attitudinal disposition to a particular culture influences the order of information processing and thus affects brand awareness. For example, Supphellen and Gronhaug (2003) show that ethnocentric consumers tend to process brand information from

top to bottom, i.e., starting by identifying whether the brand is local or non-local, whereas non-ethnocentric consumers process brand information from bottom to top, starting by evaluating the attributes of a specific brand. Cultural cues or primes present in brand communications can activate cultural identity and affect the interpretation of communication appeals (such as linguistic, visual, value, etc) and subsequent perceptions of brand image (Roth and Diamantopoulos 2009).

International marketing studies of culture-based consumer brand knowledge (CBK) are underpinned by country-of-origin (COO) research (Balabanis and Diamantopoulos 2008; Pecotich and Ward 2007). While early conceptions of COO stem from known or presumed brands' 'made in' associations, i.e., associations of brands' physical origin in a country or region, more recent conceptions delineate product-country-images (PCI); brand origin or culture-of-brand-origin (COBO); country-of-manufacture (COM); country-of-assembly (COA) and country-of-design (COD) dimensions of the COO construct (see Pharr 2005 for a review). We base our conceptualization on the concept of COBO. Following Lim and O'Cass (2001), we define COBO as the culture to which a brand is perceived to belong, and view COBO as the focal concept for the study of culture-based CBK. The notion of COBO does not restrict brands' cultural associations to the 'made in (a particular country)' associations and therefore accounts for more intricate and subtle cultural associations evoked by brand names (Ristorante pizza of German manufacturer Dr.Oetker), visual images (Alpine scenery in Milka's packaging design and adverts), and linguistic appeals ("Quadratisch. Praktisch. Gut" strapline of Ritter Sport) (Mikhailitchenko et al. 2009; Verlegh 1999). In addition, COBO has been demonstrated to be more acutely and correctly denoted by consumers than other COO dimensions (Srinivasan, Jain, and Sikand 2004). While cognitive COBO associations are based on the practices of a culture that affect products' functional

attributes such as quality or taste, conative and affective COBO associations are rooted in social identity-brand image congruence theory (Reed II 2002) since consumers view possessions as tangible evidence of their self-identity.

Understanding how cultural identity dispositions form and evolve is crucial for studying culture-based CBK. According to Kleine and Kleine (2000), identities are projects that “continually evolve overtime” (279), whereby people may attempt to change their identities entirely or modify them by contracting other aspects of identity. By consuming brands one may enact a deployment or derogation of an ideology, norms and practices associated with a particular culture as part of current identity reinforcement or of identity evolution (Batra et al. 2000). However, while depicting a materialization of diverse (local, global, foreign) cultural ideologies within a given marketplace through branding, extant frameworks only partly unpack the evolutionary effects of these ideologies on the cultural identity formation of mainstream consumers. Table 1 presents a brief summary of the four conceptions of COBO brand meanings (Global, Local, Glocal and Foreign) currently prevailing in the international marketing literature. The table indicates three main disconnects between culture-based branding theory and the sociocultural transformations occurring in marketplaces.

(Table 1)

First, Table 1 highlights that while the studies of culture-based CBK recognize the transformational impact of global culture and the effects of local contexts on consumer readings of the meanings of global brands as symbols of the global world, studies focusing on the effects of foreign cultures’ biases on consumption and brand perceptions have surprisingly evolved as a stand-alone stream within the international marketing literature and are not fully integrated in cultural identity discourse. Such a conceptual division is startling given an increasing recognition of the need to explore the role of cultures and subcultures

other than global and local in the identity transitions of mainstream consumer groups (Craig and Douglas 2006). It is important to clearly distinguish between global and specific foreign cultural dispositions when studying cultural identity formation as they have markedly differential effects on consumer behavior and brand knowledge. Consumers regard brand globalness as a symbol of participation in the global culture that unites people across national borders and creates an “imagined global identity that they share with likeminded people” (Özsomer and Altaras 2008, 9). Conversely, brand associations with a particular foreign culture symbolize deployment of a specific authentic identity. Distinct foreign meanings, practices, ideas, lifestyles and goods can become widely accepted, adopted and/or transformed (if compatible) in local cultural contexts (Eckhardt and Mahi 2004).

Second, it is important to take a holistic view as to whether and how the interplay between global, foreign and local cultural influences affects the identity formation of mainstream consumers. The emergence of new cultural identities within mainstream consumer groups that integrate multiple cultures going beyond the global-local paradigm may have implications for culture-based consumption theory. Some studies have uncovered novel culture-based branding approaches which have not been coherently integrated with the previous body of culture-based CBK research. For example, Cayla and Eckhardt (2008) find that managers developing contemporary Asian brands deploy multiple and diverse cultural meanings and use a collage of multiple cultural referents that “goes beyond globalization models” (226). Yet we still know very little about how the identities of mainstream consumers diversify beyond local/global/glocal alternatives, what processes contribute to such diversity and how these diverse identities affect expectations and responses to culture-based brand meanings. Third and finally, the summary provided in Table 1 indicates that current conceptions root the notions of ‘local’ and ‘foreign’ in notions of culture at the level

of nation states (countries). However, several studies note that the notion of national culture alone does not fully reflect the complexities of sociocultural transformations occurring within and between contemporary national marketplaces (Craig and Douglas 2006; Bauman 2000).

It is necessary to bridge the gap between the evolved conceptions of culture and cultural identity and the conceptions of culture-based branding. With this in mind, we develop a conceptual framework that 1) clarifies definitions of local, global and foreign cultures as integrated elements that are simultaneously present in a multi-cultural marketplace and can be deployed, albeit differentially, in individual identity negotiations; and 2) considers how local, global and foreign cultural meanings engaged in identity processes of the mainstream consumers affect their expectations and response to brand meanings.

Conceptual Framework

Evolution of Culture and Cultural Identity Conceptions: Consequences for Consumption

Culture evolves, responding to environmental changes (Nakata 2003). Recent literature asserts that the emergence of transnationally-homogenous ‘global culture’ ideology is one, yet by far not the only one, of globalization’s cultural consequences (Robinson 2001). Rather, globalization has led to the emergence of an “interactional meeting place” (Hermans and Kepmen 1998, 1118) for a dynamic inter-group exchange of cultural information that results in complex transformations of cultures and of the ways they are deployed for identity construal. Along with homogenization, simultaneous processes of cultural localization, delocalization, and hybridization occur (see Table 2 for full definitions).

(Table 2)

It is clear that, whilst the construct of culture remains focused on the notion of a coherent ideology developed and maintained by a human collective, the sociology of cultures’

development and deployment by individuals in a locale can neither be defined exclusively within the boundaries of national or ethnic groups, nor as national cultures' convergence into a transnationally-universal (global) culture (Wimmer and Glick Schiller 2002). The mobility of cultures facilitates the emergence of identity discourses whereby individuals can simultaneously integrate composite identity links with several cultures that become interwoven within a given locale (Hannerz 1996). Since people use goods to extract "contingent identities derived from the [cultural] differences" (Askegaard, Arnould, and Kjeldgaard 2005, 2) and to "create and survive social change" (McCracken 1990, 11), such complex identity discourses differentially affect consumption.

Research investigating the evolving complexities of cultural identities and their impact on consumption followed two avenues. The first focuses on the types of cultural identities formed by individuals migrating physically from one locale to another. These individuals may differ in their motivation to migrate, ways of developing or maintaining identity links with the cultures of locales they emigrate from and immigrate to, and use of possessions as symbolic facilitators of these identity negotiations. Global nomads or expressive expatriates often migrate for non-utilitarian reasons and retain the cultural capital of their previous locale (D'Andrea 2009). They use possessions and consumption rituals to reterritorialize, i.e., socially adjust themselves to the culture of a new locale, and turn to different practices and possessions if migrating again (Bardhi, Eckhardt, and Arnould 2012). Conversely, those who migrate to and settle in a different locale for economic or political reasons, are concerned with learning to live in a new locale while retaining cultural heritage, such as kinship or rituals, of their putative locale of origin, often without an assumed need to return to it (Appadurai 1996). They develop deterritorialized identities and use possessions and consumption practices to anchor themselves to their heritage (Oswald 1999). Identity

negotiations of migrating individuals have therefore been predominantly considered to evolve between the local (national) culture of their new residence and their culture-of-origin. The second stream of research focuses on types of identities and expectations/perceptions of symbolic attributes of material objects formed by mainstream individuals (i.e., the non-migrant persons 'born into' and remaining in a locale). Identity negotiations of these individuals have been considered to evolve between local (national) and global (or transnational) systems of cultural meanings (i.e., Kjeldgaard and Askegaard 2006). However, recent work points to more complex cultural identity transitions that result in composite identities integrating two or more types of cultures. While current evidence mostly emerges from the studies focusing on 'physically migrating' groups (i.e., Askegaard, Arnould, and Kjeldgaard 2005; Wamwara-Mbugua, Cornwell, and Boller 2008), a handful of studies identify similar complexities among mainstream populations (Holliday 2010; Jamal 2003), thus suggesting that greater intricacies in consumption behaviors are possible. The next section shows that these complexities can be explicated by the sociological evolution of how cultures are perceived and deployed in deterritorialized, localized and hybrid identity discourses, and offers revised definitions of the local, foreign and global cultures concepts that account for these changes.

Mainstream Populations Interacting with Emerged Multi-Cultural Environments: Key Contributing Forces and Types of Cultural Influences

Growth in the numbers of ethnic minority populations, and the continuing efforts of policy makers to promote equality have led to a greater integration of ethnic minorities with mainstream populations. For example, projections for the USA and UK indicate considerable predicted growth of ethnic minority groups, with currently dominant populations of these countries remaining constant in size (Haub 2008; Wohland et al. 2010). According to the

same projections, ethnic minority groups will be significantly less segregated from the majority populations and significantly more affluent than at present. The integration of migrant minorities with mainstream populations also results in a significant rise in mixed-ethnic or mixed race families (see Frey 2009; Waters 2008 for reports on USA and UK; similar evidence is reported for many other countries, such as Canada, Netherlands, Finland, etc). Individuals of mixed ethnic/racial populations have been shown to consider several ethnic components of their identity to be of equal importance (Aspinall 2003). Echoing this shift in the cultural composition of societies, studies from anthropology and sociology assert that the increasing co-existence of many cultures and subcultures within a given locale calls for further scholarly research into the meaning of ‘local’ in cultural discourse (Roudometof 2005; Korff 2003). Indeed, if a number of subcultural groups co-reside and mix in a given country, which culture would be considered as local to them? Therefore, we define *Local culture (LC)* as the ideology of one’s current place of residence, i.e., an ideology existing in a given locale which is regarded by those residing in this locale as ways of life and systems of values, beliefs, material objects (products) and symbols that originate in the locale and ***uniquely distinguish this locale from other locales*** (for example, in the USA – American culture; in France – French culture etc).

Intensified inter-group contact and integration also lead to the development of identities that cannot be captured solely through one’s ancestral and national links. Whilst uncovering identity links with multiple cultures and subcultures such as culture of origin, national culture of residence, global culture, and subcultures of other co-resident groups, ethnic migrant studies reviewed above (e.g. Wamwara-Mbugua, Cornwell, and Boller 2008; Askegaard, Arnould, and Kjeldgaard 2005) do not consider how the identity processes of *mainstream* consumers are affected by the diversifying composition of societies. That is, although literature claims that the cultural lifestyles and consumption practices of mainstream

consumer can change as lifestyles and behaviors of subcultural migrant groups become integrated with those of host societies (Jamal 2003), it is unclear whether and how cultural practices and norms adopted by mainstream individuals from (sometimes multiple) migrant populations contribute to changes in the sense of self and identity among mainstream consumer groups. According to Jimenez (2010), “ideological, institutional and demographic changes” (1756) facilitate the increasing elasticity of the link between ancestry and identity resulting in the formation of affiliative ethnic identities, defined as individual identities “rooted in knowledge, regular consumption and deployment of an ethnic culture that is unconnected to an individual’s ethnic ancestry until that individual regards herself, and may be regarded by others, as an affiliate of a particular ethnic group” (1756).

Furthermore, affiliative identities cannot be restricted to intergroup ethnic links within a locale, nor to links with global culture only (Arnett 2002). Research into cultural affinity suggests that people can develop a “feeling of liking, sympathy, and even attachment” (Oberecker, Riefler, and Diamantopoulos 2008, 26) toward a particular foreign culture both through experiences with bodily (people) and non-bodily (scenery, media, brands) representatives of this culture(s), and could consider the latter a part of their in-group. That is, accessibility of multiple cultural ideologies through global technoscapes, consumptionscapes and ideoscapes (Appadurai 1996) allows persons to connect to several cultural realities through imagination and develop/maintain multi-cultural identities. Eloquent in its simplicity is Appadurai’s (1996) metaphor of ‘hyphenated identities’ (i.e., Italian-American, Asian-American-Japanese, Native-American-Seneca). While Appadurai’s metaphor mainly refers to the global spread of diasporic identities as “a delocalized transnation, which retains a special ideological link to putative place of origin” (1996, 172), affiliative ethnic identity and cultural affinity studies (Jimenez 2010; Oberecker and Diamantopoulos 2008) demonstrate that identity hyphenation also pertains to non-diasporic (i.e., non-ancestral) links. However, while

the literature generally accepts that individuals' understanding of 'foreign' and 'global' differs (e.g., Alden, Steenkamp, and Batra 1999), conceptual distinction between the two meanings and their impact on culture-based consumption requires clarification.

Global culture has been defined by researchers as transnationally-shared symbols, images, models of lifestyle and consumption that originated from the West (predominantly the USA). At times, the meanings of Western and 'global' culture are interpreted as interchangeable. In our view, such a conception is unhelpful for at least two reasons. First, the definition of global culture as a constellation of "Western imaginary" (Cayla and Arnould 2008, 88) emerged at the time of political, economic and cultural dominance of the West European countries and the USA. The rapid advancement of such emerging countries as India, China, Brazil has caused a change in the power balance of global society and greater penetration by these countries in the global marketplace. Brands, such as Acer (Taiwan), Lenovo (China), Lukoil (Russia), are emerging, that integrate the meaning of 'globalness' into their communications similarly to established Western brands (Guzman and Paswan 2009). Therefore, while in essence 'global' culture remains an integration of transnationally-shared symbols, cultural and consumption norms, its original Western-inspired cultural context may be diffused as more countries see themselves as not merely participants but also contributors to the global society (Iwabuchi 2002). It appears more plausible to base definitions of global culture in the contemporary world on symbols, images, models of lifestyle and consumption that are 'developed in different parts of the world and shared transnationally' rather than are 'Western and shared by the rest of the world'.

Second, although Western countries may have been initial contributors to the emergence of global culture, they each carry specific cultural stereotypes, such as warmth, competence, work ethics, leisure etc (Chattalas, Kramer, and Takada 2008). These stereotypes are widely

used by some Western brands to position themselves with reference to a specific culture: for example, Saab is positioned as ‘so Swedish’; Levi’s is “powerfully associated...with American style” (Cayla and Arnould 2008, 96). These brands, whilst globally available to consumers and associated with Western cultures, communicate culture-specific meanings. Contrast this with other brands that eliminate culture-specific associations from their communications to create the meaning of ‘globalness’: for example, Dutch Frito-Lay changed the name of the “leading potato chip brand from Smiths to Lay’s” (Steenkamp, Batra, and Alden 2003, 53). It appears that the meaning of ‘global’ evolved to carry a distinctly different set of cultural stereotypes than a meaning of ‘foreign’ and can no longer be used interchangeably with ‘Western’ or ‘American’. Hence, we define *Global Culture (GC) as an ideology which is regarded by consumers as a set of translocally-universal values, beliefs, lifestyle, material objects (products) and symbols that are developed through contributions from knowledge and practices in different parts of the world, are present, practiced and used across the world in essentially similar manner and symbolize an ideological connectedness with the world regardless of residence or heritage.*

Our definition of foreign culture(s) aims to characterize the cultures other than GC and LC present in multi-cultural societies. These other cultures may not be originating from, yet still be present, in a given locale through the migration of multiple ethnic groups or through the ‘import’ of these cultures via global channels. The adjective ‘foreign’ is defined as “*dealing with or relating to other countries; or coming or introduced from outside*” (Oxford Dictionaries 2010). While GC is perceived to be present and similar around the world thus ‘shared’ by all cultural groups, the meaning of ‘foreign’ remains powerfully associated with a culture regarded as originating from a particular locale different from the locale of residence, and introduced through cultural experiences from outside of the local culture. Therefore, we

define *Foreign Culture (FC)* as an ideology which is regarded by those residing in a given locale as a system of values, beliefs, lifestyle, material objects (products) and symbols originating from and represented by an identifiable cultural source(s) (a country, group of people) which is **different** from local culture (or ideology of residence) and is known to individuals either as culture-of-origin, diasporic culture of ethnic ancestry or an aspired-to foreign culture with no ancestral links. In culturally diverse societies, individuals may be strongly influenced by more than one FC: the identity of an individual of Italian descent in the USA may be influenced, along with Italian and American cultures (ancestry/heritage and residence links), by French culture if he holds an affective bias toward France and by an African culture if he is in a relationship with someone of African origin (affiliative links).

This example illustrates why rooting the study of composite cultural identities in nationality/ethnicity and migrant/non-migrant classifications may be problematic in multi-cultural marketplaces. Under past definitions, this individual's LC would be identified as American, and could not account for Italian and African cultural influences. If considered within frameworks of national and ethnic identity (i.e., Keillor and Hult 1999; Phinney 2005) this individual would be identified as Italian-American, but the affiliative identities that this individual may develop (with African-American subculture through direct interactions with spouse and other members of his/her subcultural group, and with French culture through global channels) would not be captured. Instead, the definitions of LC and FC just proposed overcome the restrictiveness of past conceptualizations by enabling to distinguish and capture the ancestral and affiliative cultural influences on this individual's identity formation: American culture is the Local Culture and other cultures making up his identity (Italian, African and French cultures) are Foreign Cultures represented in the locale.

The wide diversity of co-residing groups and the elasticizing link between cultural ancestry, nationality and identity suggest a growing need for scholarly focus to shift towards considering migrant and mainstream individuals as ‘marketplace beings’. The cultural identity processes of both groups should be studied *within the multiple cultures* represented in a given marketplace, whether these representations are materialized by members of co-resident cultural groups or/and by brands, media and other non-bodily marketplace actors (Arzubiaga et al. 2008). Therefore, as a parsimonious conceptualization of the contemporary cultural landscape, we propose the concept of ‘multiple-cultural environment’ (Figure 1), which integrates the key types of cultures (local, global and foreign) that individuals interact with in a multi-cultural marketplace.

(Figure 1)

Figure 1 illustrates that the interplay of multiple cultural forces converging at one point of interaction with the individuals in a given marketplace must be thought of and analyzed as a whole and concurrently. Through this concomitant interaction with all elements of the multiple-cultural environment, individuals may deduce unique *multi-cultural* meanings. Studies on glocal culture demonstrate that through interactions with global and local cultural forces in a marketplace new types of cultures can emerge (Kjelgaard and Ostberg 2007). However, it is also important to consider whether other ‘hybrid’ cultures and hyphenated identities emerge since in a multiple-cultural environment individuals interact with foreign cultures as well as global and local cultures.

Effects of Diversified Cultural Identity Processes on Brand Knowledge: From Consumer Acculturation to Consumer Multiculturation

The concept of a multiple-cultural environment is useful to understand the multi-cultural interactions of individuals in a multi-cultural marketplace. However, the interactions with

multiple cultures do not de facto transform consumers into multi-culturalists: rather, they generate multi-cultural awareness. Cultures can be embraced by some individuals and yet be strongly opposed by others (Witkowski 2005). In marketing terms, the evaluation of and response to culture-based brand meanings by consumers internalizing multiple cultures will be significantly more elaborate than the response of those consumers opposing any given cultural force(s) in the multiple-cultural environment.

A theory that successfully lends itself to the analysis of consumer behavior transformed by multi-cultural contacts is the theory of acculturation, defined as “changes that happen over time when two or more cultures come into continuous contact” (Redfield, Linton and Herskovits 1936 in Berry 1980, 9). Even though this definition is broader, until recently acculturation has been predominantly utilized to explicate divergent behaviors of **immigrant** persons as an outcome of these persons (re)evaluating and (re)negotiating their identities in the new sociocultural contexts of the host countries. The bi-dimensional construct of acculturation (Berry 1980) distinguishes four acculturation strategies (also called modes) that migrant individuals select as a form of being and living in a new host culture. *Assimilation* entails individuals abandoning their home cultural values and beliefs systems and adopting the systems of the host society, or dominant culture. Individuals in a *separation* mode reject cultural norms and values of the host society and maintain the identity of cultural origin. *Integration* encompasses individuals amalgamating newly learnt and acquired cultural values, beliefs and norms of the host society with their own identity of cultural origin. *Marginalization* refers to one’s divergence from both the culture of origin and the host culture and possibly developing a third, hybrid culture. Consumer acculturation theory evolved as a specific area of enquiry into social motives and skills for consumption resulting from the diverse identity negotiations of immigrant individuals of the same origin (Penaloza

1989). The willingness of immigrant consumers to engage with some brands has been shown to depend on whether they deploy single or multiple cultures as referent frames to perform an identity. Uni-cultural individuals enact their identity by avoiding brands whose meaning does not communicate association with the single culture they have internalized (Josiassen 2011); multi-cultural individuals positively respond to brands whose meanings enable them to enact their identification with internalized cultures (Luna and Perracchio 2005).

An acculturation theory approach may provide international marketing scholars with the required explanation of how and why mainstream consumers within a locale might develop differing perceptions of and attitudes toward cultural meanings of brands. Indeed, the original definitions of acculturation encompass the confluence of two or more cultures (Redfield, Linton and Herskovits 1936 in Berry 1980) and do not limit acculturation processes to cultural transitions of immigrants (Penaloza 1989). Similarly to responses of migrant consumers to cultural meanings of brands observed by prior studies, if a brand is not perceived to accurately depict one's evolved identity dispositions, culture-based CBK may develop into a sense of 'misfit' (i.e., 'not me' or 'not me any more') and result in neutral or even negative response among uni-cultural or multi-cultural mainstream consumer groups (Kleine and Kleine 2000). A handful of international marketing studies have pioneered the application of acculturation theory to analyze the differential effect of global culture upon the consumption behaviors of mainstream consumers. Cleveland and Laroche (2007) and Alden, Steenkamp, and Batra (2006) follow Berry's bi-dimensional model (1980) and consider diversified identity strategies adopted by mainstream consumers as a result of negotiating between local and global consumption cultures. Other studies (Steenkamp and De Jong 2010; Leung et al. 2005) identify similar outcomes (subtractive multiculturalism vs. additive multiculturalism), albeit without the foundation of the acculturation theory.

Although presenting an important step forward in understanding the cultural and consumption transformations of mainstream consumers, these studies neglect foreign culture/s as the third important element identified in the concept of a multiple-cultural environment. We propose that for an acculturation approach to be utilized more fruitfully it needs to include the ‘foreign culture(s)’ dimension. As we demonstrate, our definition of ‘foreign culture(s)’ accounts for the affiliative and ancestral elements of cultural identities of mainstream individuals that may not be captured in the global-local dichotomy. Hence, we extend the dimensionality of the traditional bi-dimensional acculturation model (Berry 1980) to account for multiple-cultural dimensions of *mainstream consumers’* contexts. We define Consumer Multiculturalism as ***“a process of changes in the cultural identification and consumption behaviors of individuals that happen when the individual, social group and/or society as a whole come into continuous contact with multiple cultures”***. Through the process of Consumer Multiculturalism, identities are negotiated over time between LC, GC and one or more FCs. Through these negotiations one develops positive or negative identity associations with each of these cultures, which results in different types of cultural identities that integrate one, two or more cultures, whether cultures of national and ethnic cultural ancestry only or other cultures that represent affiliative aspects of one’s self.

Conceptual Model

Based on the theorizing above, we posit eight cultural identity orientations that one may develop through multiple-cultural experiences. In line with Berry (1980), the Consumer Multicultural Identity Orientations (CMIO) Matrix (Figure 2) maintains that the cultural identification of an individual changes as a result of interactions with multiple cultures when one regards developing or maintaining relationships with particular cultures as being of value. However, using Appadurai’s (1996) metaphor of hyphenated identities, the CMIO

Matrix captures a broader range of identity hyphenation that may occur in a multiple-cultural environment than conceptualized previously.

(Figure 2)

Individuals may internalize: 1) multiple types of cultures, developing forms of multi-cultural (multi-hyphenated) identities (e.g., global- local-foreign – Full Adaptation; two or more foreign-local – Foreign Adaptation); 2) two types of cultures, developing forms of bi-cultural (hyphenated) identities (e.g., global-local – Global Adaptation; local-one foreign – Foreign Adaptation; foreign- global – Imported Cultures Orientation); or 3) one type of culture while rejecting other types, developing or maintaining forms of uni-cultural identities (e.g., local – Local Culture Orientation, global – Global Culture Orientation or foreign – Foreign Cultures Orientation). The eighth orientation, alienation, is based on the conceptualization of Alden, Steenkamp, and Batra (2006) and encompasses the rejection of material cultural symbols and disengagement from a materialistic lifestyle. Building on social identity-brand image congruence theory (e.g. Reed II 2002), Figure 2 also posits consumption consequences specific to each type of orientation. Clearly, prior conceptions of global, local and glocal identity dispositions can explain culture-based CBK development when target mainstream consumers engage primarily with local and global cultures. However, other dimensions of consumer multi-culturalism than glocalism (Kjelgaard and Ostberg 2007) identified in the CMIO Matrix indicate that consumer behavior theory requires a fuller appreciation of how the foreign meanings integrating with other cultural meanings in the locale may influence consumption attitudes and culture-based CBK.

Through encounters with multiple cultures (represented by people, media, brands, organizations, travel) one may become multi-cultural and develop identity links with local and foreign cultures, yet not necessarily engage with global culture; integrate positive identity

dispositions towards all three forms of cultures; or select foreign culture(s) as the focal self-referent frame for identity construal while rejecting local and global cultures. Diversifying identity dispositions will elicit a diversification of the culture-based CBK formation process as mainstream consumers of different cultural identity orientations will manifest their dispositions through a willingness to consume brands perceived to materialize culturally congruent meanings. That is, since cultural identity dispositions influence consumer elaboration of the consideration set, association of a given brand with a culture(s) rejected through identity negotiation in a multiple-cultural environment may result in consumers having no willingness to elaborate on specific characteristics of brand image and therefore having low levels of awareness or specific knowledge about the attributes of the brand. Similarly, if consumers reject material symbols of cultures (Alienation CMIO), they will respond negatively to brands perceived to symbolize cultural belonging or ideologies and have no willingness to elaborate on other attributes. Conversely, some consumers may be more responsive to brands perceived to represent explicit foreign meanings either instead of or in addition to global and/or local meanings.

Finally, an analysis of culture-based CBK formation within the CMIO framework also highlights a major disconnect that challenges the explanatory power of the theories of COO stereotyping (Batra et al. 2000) and out-group orientations (Sampson and Smith 1957) in multiple-cultural environments. Linking national/ethnic identification or out-group cultural biases to consumption, these theories distinguish notably differing COBO-based attitudes, from 1) favoritism of home country/culture and its produce and rejection of all non-local (i.e., global and foreign) cultures and products (Han 1988; Shimp and Sharma 1987) or particular foreign cultures and products (Klein, Ettenson, and Morris 1998) to 2) aspiration of non-local and/or particular foreign cultures and preference of foreign-perceived products (Cannon and

Yaprak 2002; Mueller, Broderick, and Kipnis 2009). Table 3 summarizes key definitions.

(Table 3)

Figure 2 details the implicit linkages between Consumer Multicultural Identity Orientations and COBO-based consumer behavior theories summarized in Table 3. These linkages highlight that each of the individual COBO-based theories captures only one of the many potential cultural choices guiding consumption in multi-cultural marketplaces, failing to produce an integrative picture that explains the attitudes of culturally-diverse consumer base. The theories summarized in Table 3 explored consumer behaviors and attitudes towards local and non-local products in isolation from one another and offer explanations of consumers' culture-informed attitudes and behaviors that may be perceived as mutually exclusive. However, establishing that consumers are not ethnocentric (Shimp and Sharma 1987) does not explain whether consumers are xenocentric (Kent and Burnight 1951) or cosmopolitan (Cannon and Yaprak 2002). Similarly, the theory of consumer xenocentrism (Mueller, Broderick, and Kipnis 2009) establishes consumers' general preference for foreign products and derogation of one's own country products, but it does not explain whether this favoritism is general or culture-specific.

Further, analysis of culture-based CBK formation within the CMIO framework offers some explanation to the emerged variances and complex relationships between individual culture-based attitudes and behaviors identified by a number of extant studies. Cannon and Yaprak (2002) establish that individuals harboring cosmopolitan values may differ in their attachment to their local culture. Current sociological research identifies that cosmopolitan values can be either directed toward particular cultures/countries/regions, i.e., 'rooted' or 'thick' cosmopolitanism, or indicate openness to and acceptance of diverse cultural norms on a global scale, i.e., 'thin' cosmopolitanism (Roudometof 2005). Shankarmahesh (2006)

challenges the accepted view of attributing the concepts of cultural openness (Sharma, Shimp, and Jeongshin 1995) and world-mindedness (Hannerz 1992) exclusively to consumers' willingness to engage with non-local cultural experiences and products. Shankarmahesh's study (2006) draws antecedent socio-psychological links between cultural openness and world-mindedness and in-group cultural identification and domestic consumption and posits that culturally open individuals may become ethnocentric through judgment of other cultures at the point of self-identification. It would be reasonable to presume that in multiple-cultural environments where consumer interaction with several cultures is virtually inevitable, multi-cultural consumer identification influences consumption attitudes and behaviors such that consumers may integrate varying, at times contradictory, responses and attitudes to domestic, foreign and global cultures. For example, consumers internalizing local culture and specific foreign culture(s) (Foreign Adaptation) will harbor culture-based attitudes differing from the attitudes harbored by the consumers internalizing the global and local cultures (Global Adaptation). The former may be willing to engage with experiences from specific foreign cultures but not with the experiences from all over the world ('thick' cosmopolitanism) and at the same time harbor ethnocentric, patriotic and nationalistic attitudes towards their local culture and foreign culture(s) they identify with. The latter would harbor positive attitudes toward other nations and their representatives and be willing to engage with diverse cultural experiences on a global scale ('thin' cosmopolitanism, world-mindedness and internationalism), and remain patriotic toward their local culture.

We do not question the validity of fundamental constructs like ethnocentrism or cosmopolitanism as in some cases they may indeed enable a better explanation of culture-based behaviors. Rather, we build on these individual theories to 1) outline a research agenda for consumer behavior research by highlighting some of the limitations arising when using

these theories to explain the complexities in culture-based attitudes and behaviors of consumers in multi-cultural marketplaces; and 2) develop an integrated framework that caters for these limitations. Individual theories may be reducing the complexity of culture-informed consumption in multi-cultural marketplaces as they focus on a particular behavioral phenomenon in response to particular COO/COBO cues. Conversely, the CMIO Matrix places emphasis on the analysis of identity negotiations at the point of contact with each type of culture. As localization, delocalization, translocalization and hybridization transform marketplaces into locales where multiple cultural meanings become interwoven, foreign and global meanings may be rejected, accepted for niche consumption (i.e., certain populations or certain circumstances), widely adopted as distinct global or foreign ideologies, or internalized and adapted as a new, hybrid cultural meanings made relevant to the specifics of local ideologies within a given marketplace (Eckhardt and Mahi 2004). Capturing these responses simultaneously through the CMIO Matrix rather than through the application of individual COBO-based theories allows a better grounded study of culture-based CBK formation in multi-cultural marketplaces that takes account of the intricacies of cultural identity discourse affecting consumers in their locale.

Conclusions and Further Research

This paper proposed the concept of Consumer Multiculturation to advance understanding of diverse identity transitions and their impact on consumption and consumer brand knowledge of mainstream consumer groups in multi-cultural marketplaces. By integrating the literature on the multi-cultural consumption of ethnic migrant groups with the stream of existing knowledge on consumer responses to global, local and foreign cultures, we have shown that multi-culturalism is not limited to migrant groups and that studies of mainstream consumers' cultural identity processes should be extended from the usual global-

local dichotomy to include other foreign culture(s) dimensions. We developed a conceptual framework which considers the contemporary cultural landscape as a complex multiple-cultural environment where people interact with multiple types of cultures concomitantly. It conceptualizes the process of mainstream consumer cultural identity formation as Consumer Multiculturalization and considers varying types of identities that emerge depending on whether mainstream individuals develop positive or negative affiliations with one, two or more cultures. A comprehensive range of eight possible identity orientations results, and we consider the implications of Consumer Multicultural Identity Orientations for consumer brand knowledge. Finally, we show how these Consumer Multicultural Identity Orientations may relate to the theories of country-, or culture-of-origin based consumption behaviors.

Overall, Consumer Multiculturalization offers the promise, for international marketing researchers, of a parsimonious framework within which diverse consumer behaviors such as ethnocentrism, xenocentrism and cosmopolitanism can be analyzed and accounted for. The CMIO framework enhances the predictive power of COBO-based consumer behaviors and eliminates the ‘noise’ and confusion of multiple theories on foreign/local cultures bias. It opens up several avenues for further research. First, research should focus on exploring and confirming the dimensionality of the proposed construct of Consumer Multiculturalization. Of particular interest would be multi-cultural identity orientations (i.e., Full Adaptation, Foreign Adaptation and Imported Cultures Orientation) and alienation, as knowledge about these orientations in mainstream populations is scarce. Further research can shed light on the psycho-social antecedents of these behaviors.

Second, further research would benefit from exploring the dimensions of Consumer Multiculturalization empirically and testing them in various cross-cultural settings. For example, acculturation literature boasts a wealth of immigrant-specific scales (Cuellar, Arnold, and

Maldonado 1995; Lerman, Maldonado, and Luna 2009). These scales, however, do not account for multiple dimensions of cultural identity and they are not directly transferrable to research on mainstream consumers. Appropriate measures would enable the empirical testing of the conceptualized linkages between Consumer Multiculturalization orientation and individual theories of consumer response to foreign/domestic perceived brands. Finally, the diversification of cultural contexts within marketplaces may require that, in addition to glocal branding, novel approaches to multi-cultural brand positioning, such as multi-cultural collaging, i.e., the use of multiple diverse cultural referents uncovered by Cayla and Eckhardt (2008, 223), should be developed more prominently to support the creation of brand meanings that are more congruent with the multi-cultural identity dispositions of some consumer groups. Previous research investigating the use of multiple cultural cues in branding has been predominantly focused on how differing combinations of COBO cues with COM (country-of-manufacture), COA (country-of-assembly) and COD (country-of-design) cues influence consumer evaluations of the functional attributes of the brand such as quality and safety (i.e., Inch and McBride, 2004; Chao 2001). Less is known about whether use of multiple cultural cues may evoke strong emotional responses from consumers if the symbolic meanings of the communicated cues appeals to consumers' bi- and multi-cultural identifications.

We acknowledge that our conceptualization is not without its limitations. The focus of this paper is to consider the effects of consumers' cultural encounters within a multi-cultural environment on cultural identity development. Space limitations precluded us from elaborating on other factors such as social class, age, gender, economic and cultural capital identified by prior research as factors playing a significant role in the formation of cultural identity dispositions (Vida and Fairhurst 1999; Penaloza 1989). The effects of these factors'

interplay with Consumer Multiculturalism on consumption responses to cultural experiences would be another important avenue to explore.

Although this paper focuses on the multi-cultural identity processes of mainstream consumers, the attractiveness of the Consumer Multiculturalism construct is that it may offer an *inclusive* analysis of cultural identification within a diverse consumer base which incorporates both home nationals and multiple ethnic immigrant groups alike. While more work is needed to advance Consumer Multiculturalism to cater for both mainstream and migrant groups, it allows a more sophisticated comprehension of identities negotiated between multiple cultures, while overcoming the weaknesses of the dichotomous ‘globalization versus localization’ or ‘culture-of-origin versus new host culture’ approaches. By analyzing consumers’ identity orientations within a CMIO Matrix, diverse positive and negative attitudes towards cultures and their products can be captured and explained. Such an approach has both theoretical and practical relevance since it addresses calls to draw from the full spectrum of diverse cultural contexts evolved through globalization, to accurately explain identity transitions and understand consumer expectations and perceptions of brand meanings (Yaprak 2008). In fact, the relevance of such an approach could not have been better summarized by anyone but Berry himself (2006, 732): “I believe that there is no longer any justification for looking at only one side of the intercultural coin in isolation from the other. To continue to do so would produce research that is both invalid and ethnocentric”. The time has come for marketers to turn the intercultural coin.

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Table 1. Summary overview of cultural contexts in the global marketplace, their impact on COBO-based brand meanings created through positioning and consumer response to these meanings

Type of consumption culture	Definition	Findings on culture-based brand meanings created through positioning and consumer response	Literature references
Global Culture (GC)	Common models of social order and lifestyle authoritative in many different settings. The spread of these models across the world through multiple channels, i.e. technology, international trade, media and marketing, led to homogenous global marketplace, globally shared consumption meanings, images, narratives and behavior.	Consumption of brands positioned to create perceived 'globalness' is regarded by consumers as representation of global village membership, or a "passport to global citizenship". Perceived brand globalness positively affects perceived quality, prestige and thus purchase likelihood. (Strizhakova et al 2008; Steenkamp et al. 2003).	Strizhakova et al. 2008; Alden et al. 1999, 2006; Steenkamp et al. 2003
Local Culture (LC)	Unique models of social order and lifestyle; authority of one's home country national/cultural norms, meanings and images.	Consumption of brands positioned to create strong association with local culture by using local appeals in communications builds memorable and positively valued brand experiences. Local appeals evoke local cultural values are perceived by consumers as "down to earth".	Steenkamp and De Jong, 2010; Zhang and Schmitt, 2001; Wilk 1995.
Glocal Culture (GLC)	Integration of the global and the local, i.e. a hybrid blend of global culture and local cultural norms, values and images. Global meanings are interpreted and transferred into local meanings unique for the focal local culture.	Integrating global appeals with local specifications enhances positivity of consumer readings of the meaning of brands positioned as international/global and make them more relevant to consumers' cultural context.	Kjelgaard and Ostberg 2007; Kjelgaard and Askergaard 2006; Hsieh and Lindridge, 2005; Eckhardt and Mahi 2004.
Foreign Culture (FC)	Models of social order, culture and lifestyle of a foreign country which result in unique consumption meanings associated with this country.	Associating advertising appeals (aesthetic, spokesperson, thematic signs) with a specific foreign country that has a positive image among consumers enhances positivity of consumer readings of the meanings of the brand.	Alden et al. 1999; Leclerc et al. 1994.

Table 2. Summary definitions of cultural transformations facilitated by globalization

Cultural transformation process	Definition*
Homogenization (or translocalization)	A new type of culture emerges as a translocally-universal ideology that is not linked to a particular territory or territories but rather is viewed as an ideology of global unity
Localization	The uniqueness of a culture as ideology is exclusively defined through its links to a particular geographic territory by people residing in this territory.
Delocalization	A culture linked to a particular territory emerges as a distinct ideology in multiple locales and therefore is no longer exclusively defined through links to a particular geographic territory.
Hybridization	Two or more elements from different cultures integrate to form a new cultural element

*Sources: Craig and Douglas 2006; Bauman 2000; Beck 2000

Table 3. Summary definitions of COO/COBO based consumer behavior theories

Construct	Definition	Consumption implications	Literature references
Cosmopolitanism	“Willingness to engage with the other” (Hannerz 1992, 252); readiness to engage with diverse cultural experiences, i.e. world citizenship; aspiration to dynamic cultivation of cultural capital and commitment to being non-judgemental and objective when processing cultural experiences	Tendency to consume a wide variety of products associated with different countries/cultures, product evaluations are not based on local/national traditions	Hannerz, 1992; Cannon and Yaprak, 2002
World-mindedness	Acceptance and adaptability to ideas and cultural norms of other countries/cultures. Concern for social, environmental issues in context of the world	Openness to, interest in and adoption of consumption norms and products of foreign countries/cultures	Hannerz, 1992
Cultural openness	Acceptance or no hostility towards foreign cultures	General openness and lack of negative attitude to products of foreign countries/cultures	Sharma et al, 1995
Xenocentrism	Favorable attitudes towards out-groups combined with in-group derogation	Aspiration towards and preference of foreign products	Kent and Burnight, 1951; Mueller et al. 2009
Internationalism	Positive feelings for other nations and their people, concern for welfare of people in other countries.	Favoritism of foreign products to support other countries/cultures	Kosterman and Feshbach, 1989
Ethnocentrism	Favorable attitude towards the in-group combined with an unfavorable attitude towards out-groups.	A belief about inappropriateness of buying foreign products	Shimp and Sharama, 1987
Patriotism	Strong emotional attachment to own country.	A belief of duty to purchase domestic products	Han, 1988; Druckman, 1994
Nationalism	Emotional belief in own country's superiority combined with hostility towards the others.	Favoritism of domestic products fuelled by belief and willingness for own country's economic superiority, combined with boycott of foreign products	Druckman, 1994; Frank, 1999

Figure 1. Multiple-Cultural Environment

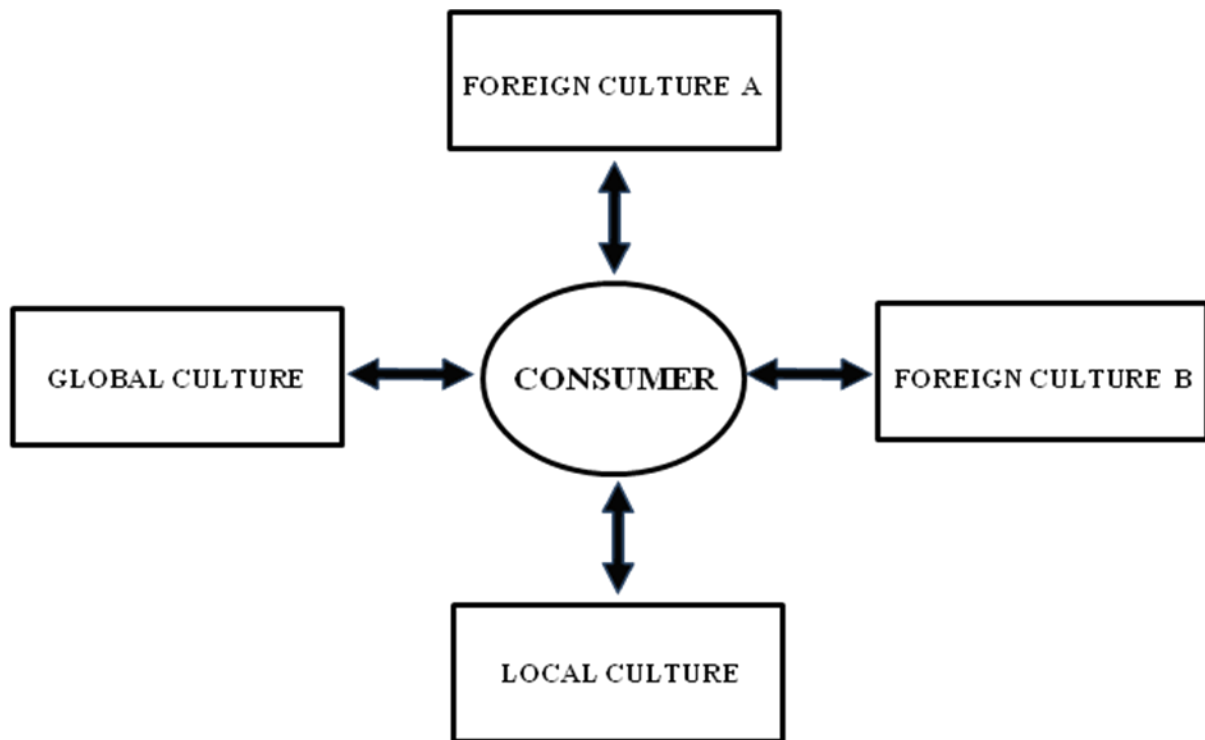


Figure 2. Consumer Multicultural Identity Orientations Matrix

Is it of value to maintain or develop relationships with multiple cultural systems?	GC	FC	LC	Consumer Multicultu-ration Strategy	Definition	Consumption consequence	Expectations to COBO-based brand meanings*	Linkages with culture-based COO/COBO consumer behavior theories
	Yes	Yes	Yes	Full adaptation	Positive disposition towards local cultural in-group, specific foreign out-groups and global community - a hybrid blend of local, global and particular foreign culture(s).	Willingness to consume a wide variety of brands that blend the meanings of local, global and aspired-to foreign culture(s).	GC, LC and specific FC(s)	'Thin' and 'thick' cosmopolitanism, world-mindedness, internationalism, patriotism
	No	Yes	Yes	Foreign adaptation	Positive disposition towards local cultural in-group and specific foreign out-group(s) combined with derogation of 'other' out-groups and global community - a hybrid blend of local and particular foreign culture(s).	Preference for brands perceived as local and originating from aspired-to culture(s).	LC and specific FC(s)	'Thick' cosmopolitanism, patriotism, ethnocentrism, nationalism
	Yes	No	Yes	Global adaptation (glocalized identity)	Positive disposition towards local cultural in-group and global out-group. A hybrid blend of local and global cultures, with no identification with particular foreign culture(s).	Willingness to consume a wide variety of brands that blend global and local cultures' meanings.	GC and LC	'Thin' cosmopolitanism, world-mindedness, internationalism, patriotism
	Yes	Yes	No	Imported cultures orientation	Negative disposition toward local cultural in-group combined with strong aspiration to global community and particular foreign culture(s).	Derogation of one's own country products and preference for global brands and brands perceived origin from particular foreign cultures.	GC and specific FC(s)	Xenocentrism, 'thin' cosmopolitanism
	Yes	No	No	Global culture orientation	Negative disposition toward local cultural in-group and aspiration toward homogenous global culture.	Preference for 'truly global' (transnational) brands and global-perceived brands.	GC	'Thin' cosmopolitanism
	No	Yes	No	Foreign culture orientation	Negative disposition toward local cultural in-group combined with strong aspiration toward particular foreign out-group(s).	Selective preference of brands perceived origin from aspired-to culture(s).	Specific FC(s)	Xenocentrism
	No	No	Yes	Local culture orientation	Positive disposition towards local cultural in-group combined with negative attitude towards all out-groups.	Favoritism of local-perceived brands.	LC	Ethnocentrism, nationalism, patriotism
	No	No	No	Alienation	Rejection or lack of interest in material symbols of all cultures.	Product evaluations are based on their functional characteristics (i.e. price etc) or on 'no-brand' cues.	No COBO-based brand meanings	

